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WITH

A true Relation of ſome of the Paſſages at *Kingſton* Seſſions, ſet forth for the prevention of falſe Reports.

Upon the *9th.* day of the *8th.* Month 1662. at the Quarter *Seſſions* at *Kingſton* up *Thames*, many of the Lords people (called Quakers, with others) being brought thither to be tryed were Innocently attending the Court for Iuſtice; and ſome of them ſeeing the unequal and Illeagal proceedings of the Court, were exceedingly burthened and oppreſſed, ſo that they could not forbear, but in the zeal of God cryed againſt their perverting, and deferring of Juſtice and Judgment, contrary to Law, Equity and pure Reaſon, which is, or ought to be the very ground and foundation of the Subſtance of all Nati-

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Laws which are or ought to be made for no other end, but for suppressing of Vice, wickedness & unrighteousness; & for the curbing & punishment of Evil doers, as saith the Scripture of truth, *The Law is not made for the Righteous but for Sinners* &c. So that it is clearly evident that the end of the Law is for the cutting down of Sin, & transgression, and not for punishing of *I*nnocent harm less people, as it is to much used, and executed at this day in many places, to the sadning the hearts of many thousands of sober godly people, who sees and perfectly discerns, that Justice is perverted, and Judgment is turned backward; the edge of the sword of Justice is now turned against the Innocent, and such as truly feare God, with which they seek to cut down truth and Righteousness where ever it doth appear; and in the defence of the unrighreous Generation, who at this day go on in their exceeding gross Abomination, as if they were Licenced by *S*uperior powers, but to the greif of many sincere hearted it is seen to be to much tollerated, that it cannot be avoided, but undoubtedly the severe Judgments of the Righteous God must shortly be manifested to the final dissolation of such as are the cause of these things, without speedy Conversion, therefore it is full time for all the wicked to Repent, and cease from their cruelty and oppression, before the day of destruction come, which hasteneth, and cannot be avoided without humility and true unfaigned Repentance; for this I say in a clear and true discerning in the zeal of Gods Glory, that the almerciful God of Justice is Angry with the unrighteous proceedings of the heads of this Nation; And his wrath is kindled as a mighty flame against the abominations of the times, which will burne and Consume the wicked, who are as *S*tubble and Chaff before the fire; so that I say it is now full time to Repent least the day determined, for the Consumption of the wicked come upon you, as a Theif in the night, as it came upon them which God overturned before you; and you be cut off in the height of your Iniquity, and so perish Eternally; but the Lord knows my heart, that I desire not the destruction of any mans person, but rather the Conversion of the whole Creation of mankind; neither doth the compassionate God of bowels of infinite mercys desire the death or destruction of any, but had rather

ther all would turne from the evil of their ways, to find mercy and live; so that Wisdome concludeth that every mans destruction is of himself, that he alone is the very cause of it, and not the Lord whose mercys are over all his works; so that if you hearken not to the Counsel of the most High, and speedily repent and amend your Lives, you shall certainly know that your destruction is of your selves; as *Israels* was, who rebelled against the Lord and refused to hear his voice, and kicked against his reproof; and despised his Servants and Messengers, as ye have done and do at this day; Oh that you would hear the Lord and answer his call, that ye might live and finde mercy; this is the worst my Soul desires for you: Oh make not lyes your Refuge as the Wicked have done in all Ages; cast not that from you upon others, which truly and properly belongs unto you, least you further provoke the Lord, do not accuse an Innocent people with Acts of Violence, who cannot lift up a hand against any man in Anger for a thousand words; have not we been a suffering people ever since God raised us, when we have been beaten and abused, we have not resisted when we have been by unmerciful people smitten on the one cheek, have not we turned the other, let the witness of Truth in all your Consciences answer; can you standclear in the sight of God and Just men; if you unjustly accuse a suffering people, with that which you are guilty of your selves? will not the patient Innocent sufferings of the Lords people stand as a living Testimony against you, for ever, if you should cast any aspertions upon such as cannot lift up a hand against any man; cannot in any wise render evil for evil to any man; now if you do go about to cover your unequal proceedings against the Innocent, with your Acts of Violence, and false aspertions, you shall know that our God will right us and clear our Innocency, to the shame and confusion in the end: And now I shall appeale to the Witness of God in you, and in all others who took a Real & true view of your proceedings at *Kingston Sessions*, was not you the Original cause of the Tumult and uproare in the Court; you who are in Commission for the Ministration of Justice; did not you defer Justice, which the Law saith is a deniall of Justice, and was not that the very cause that made the oppressed cry aloud for Justice, which you could not indure to hear; which you

should have appeased by doing Justice, and executing true Judgment, without deferring or perverting; consider would not this have kept all spirits down quiet and peaceable which you neglected; better then all your acts of violence; And did not your seting on the under Sheriffe with the Bayliffs & Officers to clear the Court cause the outcry that was made? Let the truth in you answer; was ever the like heard of, that the Bench should set the Sheriffe on work to drive out by force and violence, Prisoners attending for Justice; is not this a shame to Authority, to see, hear of, and alow such things; what need was there for sending for aid and assistance, when there was not a hand lift up against you; And did not those which came with Guns, Clubs and Staves, with the Sheriff and Bayliffs and other Officers make the uproare, was it not them with the Rude Multitude which made the great out cry, and noyse, who with fury and violence forst the Prisoners out of the Court, beating & abusing of the Innocent, who cryed aloud only for Justice; but instead of answering the cry of the oppressed by doing Justice, caused them to be grosly abused, some being pul'd down from their places (where they were waiting in expectation to be called to Tryall, who was brought thither on purpose to be Tryed) and some their Coats rent in peices, and others thrown down the staires with violence to the endangering of their Lives, and is not this your own doings which is contrary to good order & Government, will not this be too short & too narrow a Covering for to hide your Illegal proceedings against the Innocent nay, will it not render you odious in the sight of God, and Just men, who sees through and over all such things; I was an eye witness of these things, and saw clearly the very ground and only cause of the Tumult and uproare in the Court; And I cannot but in the name and fear of God declare it, and publish abroad for the prevention of false Intelligence, that the Innocent may be cleared from all such things, which indeed and in truth, we are clear from in the sight of God in whose sight we stand Justified as to that particuler, what ever may be charged against us, or layd upon us, for this I assert with perfect & true knowledge, that if the Sheriff had kept his place, & the Bench not deferred but executed Justice & Judgement according

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according to righteousnes there had been no Tumult, nor outcry, or uproar at all in the Court, for these things specified was the very ground & Original cause of it; and truely these things gives an ill savour to the Country, to suffer Innocent men (attending for Justice) to be beaten, & grossly abused, and their Cloaths rent in their presence, even in the face of the Court. Oh what a dishonour is this to the King and Supreame Authority in this Nation, that such men as these should be in Authority to cause the Innocent thus to suffer, by deferring Justice and Judgment: Should not the Ministers of the Law informe the Ignorant, and not seek to Ensnare and Entangle them, is it not the place of a Minister to open the Law, and to Instruct such as are Ignorant, and should not Justice be Ministred without delay, and not put men off by deferring the time upon pretended excuses; should not such be cleared in open Court, by Proclamation; who have none come against them to accuse them, and should not the Accuser be brought to the Bar before the Accused, and so have a Tryal and quit, or know his punishment, Read and answer these things in the Line of Truth and Righteousnes, and then you may see whether you stand clear or no, in your late proceedings before the Lord and such as fear him; doth not your own Law condemn you for the neglect of these things; And instead of bringing men to a Tryal without delay who desire Justice; did you not put them off, and seek to Entangle them with Bonds & Covenants, & would have had such as suffered divers Weeks close Imprisonment, to have given Bond for their future appearance, at the next Sessions, when you know it is contrary to our principles and ordinary practice; so that it is clearly seen, that you seek to Ensnare us, and keep us in Bonds and not do us Justice as the Law requires, which ye must answer for at the Righteous Tribunal before the great Judge of Heaven and Earth, from whom you cannot hide your selves: Oh Horrible will not these gross Abominations hasten Gods Judgments, let the Truth in all hearts Judge; although you in Authority shut your Ears against the cry of the oppressed; (who are bound by the Law of Truth in their own hearts, to perform their Covenants and Promises) and though you will not hear nor releeve

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them, yet know this in truth the Eare of the God of Judgment is open, and he will hear and answer the Crys and Groans of the afflicted' and will plead our Cause against all our oppressors, and our Enemies shall be rewarded according to their Works, and ye shall not escape his hand who refuse to do Justice, and oppress the Innocent; *For the same measure you meet withal, shall be measured to you again*; saith the God of Equity.

By a Lover of Justice and Judgement who waits to see Truth and Righteousness Reign and flourish in this Island, and at present a sufferer in Innocency for the Testimony of Iesus.

John Harwood.

White Lyon *Prison in* Southwark *this* 22*d. day of the* 8*th. Month* 1662.

THE END.

Printed for Thee 1662.